CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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REVIEW.

First Annual Report of the Board of Managers of the Prison Discipline Society.

Of the purposes of this association there can, as it seems to us, be but one opinion.—They have undertaken a good work, in the accomplishment of which the public are deeply interested. That the existing state of things in our Prisons and Penitentiaries is not all which might be wished, nor all which it ought to be, in order to answer the ends designed in their establishment, is a common confession. Yet the facts on which such an opinion is grounded are not so extensively known, as to have created a general interest in the subject of reform. Startling as some of them are, it is almost impossible that something like a feeling of alarm should be produced in the public mind, if they were matters of notoriety. The business of the Prison Discipline Society during the past year, seems chiefly to have been that of investigating the actual condition of a large number of prisons, comparing the various modes of discipline and management in them, and collecting those facts which are most important, as data for their future proceedings. Their Report contains a mass of information which can only have been acquired by a kind of labor the most likely to weary and disgust one. The manner in which they have begun the task, which they have assigned themselves, leaves us no room to doubt that it will be pursued in its further and yet more difficult stages, with that wisdom and zeal which such a work so peculiarly demands. We do not intend to enter into any consideration of the many interesting topics suggested by this pamphlet, but beg leave to extract from it some of those particulars, which have struck us most forcibly in the perusal.

Speaking of the management of prisons the Committee say,

"It should be a part of the Rules and Regulations, that there should be some classification of the prisoners. It would be better, if prisons were so constructed, that there could be a perfect separation, at least by night; but till they are so constructed, it is necessary that there should be some classification. The obvious principles of classification, require that males and females, old and young, condemned and uncondemned, blacks and whites, debtors and criminals, should be separated. This is so evident, that it would not be supposed that it is in any case neglected, where the Prison admits of its being done; but the fact is not as we should suppose. Even the first mentioned classification is neglected.

"The old and young should also be separated. In the arts of villany, there are men who have grown old. The first principles of the art are as familiar to them as the alphabet. These principles are perfectly simple; and if the object to be attained by the knowledge of them was good, they would be as beautiful as the first principles of any art. They are principles, too, which time alone, and powerful intellect have developed. There are men in prison, (it were to be wished that they were not so numerous,) to whom these principles are familiar, who are never so happy as when they are teaching them. From such men, the novice in crime may learn more in a week, than he could discover by his unassisted reason, in an age. A man of powerful mind, who had been ten years in league with wicked men, said that he learned more in five days, after he was committed to prison, than he ever knew before. How great then is the folly of having classes, or congregations, or committee rooms, in prison, where the old and young are mixed together; where such men are teachers, and such things are taught.

"It must also be added, that in numerous instances, the youth in prison, who are the attentive pupils of these old villains by day, are their injured companions by night.

"In view of this fact, the National Gazette says, 'we have before us a letter of recent date, which exhibits a view of the interior of prisons, such as that, if we durst unveil even a part, would strike aghast every virtuous citizen and practical christian, and at once compel the respectable classes of society, to a common and decisive effort towards a complete reform of these schools of fell and hideous depravity.

"The condemned and uncondemned, should be also separated. It not unfrequently happens, in this country, that this is not the fact. A man condemned to several years imprisonment for robbing the United States Mail, who escaped the gallows, while his companion was hung, has been found in the same apartment of a jail, in one of our principal cities, with others who had not yet been proved guilty. This man appeared like the captain of the room, and complained that HE was liable to have any body put in the same room with HIM.

"In another instance, a man condemned to death, who was to be executed in a few days for murder, was found in the best apartment of a jail, reading newspapers, with his fellow prisoners, some of whom might have been condemned, and others imprisoned for debt.

"In another instance still, a man condemned for murder, was found roving about the different apartments of the prison, enjoying the liberty of the yard, accompanied by an attendant, and apparently feeling more self complacency and pride, than most men feel, who are not accused of crime. These are a few only of the numerous instances which might be mentioned, in which the purposes of justice are thwarted, by a want of those rules and regulations, which separate the condemned and uncondemned.

"The best mode of employing prisoners next claims our consideration. And on this subject, the first thing that demands our attention is the variety of curious trades, which are introduced into some of our penitentiaries; particularly in the metals; such as whitesmiths, locksmiths, gunsmiths, brass founders, coppersmiths, &c, &c, which are all admirably adapted to furnish implements of mischief and skill, in the art of counterfeiting money and picking locks. For instance, in a penitentiary in an adjoining state, a convict of many years' experience in the arts of villany, who had been associated with gangs of counterfeiters, and was possessed, at the time of his arrest, of great quantities and varieties of curious tools, and plates, and bills, was located, in the prison, to which he was condemned, at the head of the whitesmith's shop. This shop was well furnished, at the expence of the state, with all the instruments which such an artist would desire to use, and had a window in it opening into the street, through which he could deliver any altered or counterfeit money, and receive materials to alter it. Take another illustration. The locks for Leverett street jail, Boston, were made in the State prison, at Charlestown. The reason for this was, that locks of more curious construction could be obtained there, than elsewhere. Of course, the first principles of this curious art were better understood; and if understood, taught; and if taught, tested. These principles, thus tested in prison, might afterwards be reduced to practice, wherever the pupils in so good a school, should have their lot cast; not so much, however, to furnish locks, which no keys could open, as to furnish keys, which no locks could resist. We only allude to this subject, in this place, as our only object here is to illustrate an obvious principle, viz; that all curious arts, in the metals, are out of place, in a penitentiary. They greatly facilitate the means of rendering penitentiaries, what they have often been called of late years, schools of vice.

"Another objection to the latter class of trades is, that the tools, necessary to a successful prosecution of them, are numerous, complicated and expensive. Not so with the tools used in other arts; they are few, simple and cheap.

"Besides, the curious arts are difficult to learn, while the simple arts are not. And the more curious arts are not in the same general demand after the convicts leave the prison. A shoemaker, taylor, or stone cutter, may easily find employment. A whitesmith, lockmaker, or any other curious artificer, in the metals, not so easily. Besides, the most simple arts are the most profitable. In those penitentiaries, where there is a great variety of employment, the expense to the state is much greater, than where some one simple and useful trade occupies the time of a majority of the men. This shows not only the inexpediency of introducing a great variety of curious arts into a penitentiary; but brings to view another principle, of great importance in the successful management of these institutions, viz.

"Unity of employment is of greater importance than variety. If the employments are various, the overseers of the shops must be numerous, and this is expensive. The number of men too, engaged in each branch of business, must be small, and the profits from their labor will not pay the master of the shop. A few shoemakers, a few hatters, a few comb and brushmakers, a few nailmakers, &c. requiring in each shop a superintendent, employed at considerable expense, will explain in part the fact, that Penitentiaries have been so great a burden in regard to expense; while either of the trades, occupying the attention of a majority of the men, under one superintendent, might have yielded an income."

A very interesting inquiry into the progress of crime here follows.

In order to judge concerning the progress of crime, a comparison is instituted between the growth of population and the increase of commitments to the penitentiaries in several states. From this the conclusion is drawn, "that the increase of crime has not so far exceeded the increase of population as has sometimes been represented." Thus in New-Hampshire, during a period of five years from 1812, the number of commitments was ninety nine. In the succeeding five years it was one hundred. During the same period the population increased one eighth. So that the population increased faster than the commitments. In New York, during a period of ten years the population increased nearly two fold, while the number of commitments did not increase two fold in twenty years. In Pennsylvania the convicts have multiplied no faster than the population. In New Jersey, not so fast. In Massachusetts faster. It is very fairly inferred that something may be hoped from the penitentiary system; although it may not answer all the valuable purposes anticipated by its advocates. The multiplication of crimes has been too rapid notwithstanding the favorable result of the above comparison and estimate, not to occasion very serious concern to the benevolent and patriotic mind. To inquire into some of the causes of that increase, is, therefore, one of the objects of this association. We have read that part of their report which relates to this subject with deep interest. The first cause of the increase of crime which the report notices, is the degraded character of the coloured population. We confess that it was not without surprise we found so large a proportion of crimes fairly attributable to this class of people. In Massachusetts, the colored population is *one seventy fourth* part of the whole, and nearly *one sixth* of the convicts come from that portion of the community. In Connecticut the colored people are *one thirty fourth* of the whole, and *one third* of the convicts are from among them. There is nearly the same proportion in Pennsylvania. In New York the colored population is *one thirty fifth* of the whole and the convicts one fourth.—There has been good reason for all this. To the prevention of crimes it is unquestionably of great importance, that a sense of character should exist among the lower orders of society, and be cherished by the treatment of their superiors. But the colored people are depressed below the level of the whites by the prejudice which arises out of the circumstance of their color, in the first place, and the manner in which they are regarded by those around them, tends in a thousand ways, to prevent or destroy the feeling, that they have a reputation to lose. In the next place, they are not only exposed to the allurements of vice equally with others, but it is with all the disadvantages arising from a more neglected education, and a grosser ignorance. While the lowest of the white poor are amply provided with schools and the means of instruction, the indigent colored people have scarcely any where the smallest provision of the kind. There are very few schools exclusively designed for them. And we cannot wonder that they should not avail themselves of the privilege of the common free schools in our large towns, when we consider on what footing their children must mingle with the whites. If a more ignorant and darkminded class of human beings is hardly to be found, than exists among our coloured population, it must be remembered that there is not a more neglected and despised race than they. That they who are shut out by unconquerable prejudices, from all share in the prizes of society, who are left exposed from early infancy to every thing which is most likely to destroy the sense of character, and so treated by the world that they cannot feel as if they had common interest with others in the public welfare, who are tempted, by all that tempts other men, without the opportunities of acquiring moral strength with which they are favored, should become criminals, is only what we might expect. The duty of doing something to improve the condition of this degraded class, is urged therefore, by their very iniquities upon the community.

The whole colored population of Massachusetts, Connecticut, and New York has been less than 54,000, and for the support of the convicts from this small population, *one hundred and sixty-four thousand dollars* were expended in a period of less than thirty years. What can be set against this in the way of expenditure, for the prevention of crime and the promotion of good morals by other means, among the same class of people? Other causes of the increase of crime enumerated in the Report, concern the internal regulation of prisons. Of these one is "the want of moral and religious instruction."

"In the New Hampshire Penitentiary, which has afforded to the state, from one to five thousand dollars income, for the last six years, twenty five dollars only are appropriated annually, to supply the institution with the means of grace. It is worthy of remark, however, that the warden, of his own accord, causes the scriptures to be read publicly to the men, twice every day; and on the Sabbath, if no clergyman can be obtained, to perform the service of the sanctuary, the warden does it himself. The influence of these measures, which have been adopted voluntarily by the warden, has been powerful in raising the institution to its present elevated character.—In the Vermont Penitentiary, which has nearly defrayed all the expence of its management for five years, one hundred dollars only, are appropriated for religious instruction. The chapel has been converted into a weaver's shop. The service on the Sabbath is irregular, and the scriptures are not daily read to the assembled convicts. This may be one reason why there are so many more recommitments in Vermont, than in New Hampshire, and why there are so many more prisoners, in proportion to the population.—In the Massachusetts Penitentiary, which has given an income to the state, of more than thirteen thousand dollars in the last two years; two hundred dollars a year only, are appropriated for the religious instruction of more than three hundred convicts. There is only one short service, on the Sabbath, and the remainder of this holy day, the men are locked up in their cells, and left to their wicked inclinations. There is no reading of the scriptures daily to the men; nor is such provision made by the state for the chaplain, as to enable him to devote much of his time, during the week, to the appropriate duties of his profession.—In the Connecticut penitentiary, which has been a continual and heavy burden to the state, from its first establishment, a liberal provision, in proportion to the number of convicts, has been made for their religious instruction; but the chaplain has not resided in or near the prison, and for various causes not suitable to mention, the moral and religious influence exerted over the prisoners has been very far from what it should have been.—In the State Prison, in New York city, the duties of the chaplain have devolved upon the Rev. Mr Stanford, a venerable man, more than seventy years of age, who has been relied upon to supply the following institutions, containing the following number of inmates: State Prison, more than six hundred; Penitentiary, more than three hundred; Bridewell, from one to two hundred; Debtors' Jail, number variable; City Hospital, from one to four hundred; Alms House, from one to two thousand. Vast as is the praise and honor of this worthy and venerable man, who preaches regularly, at least ten times a week, how inadequate is the provision of religious instruction for all these humane and criminal institutions. Clergymen from the city sometimes preach at the State Prison.—In the New Jersey Penitentiary, there is no provision whatever by the state, for the moral and religious instruction of the convicts, and not unfrequently month after month has passed, without a religious service on the Sabbath.—In Pennsylvania, no provision is made by the State for the religious instruction of the wretched inmates of their almost incomparably wretched County Prison. The prison here spoken of, is the old County Prison in Philadelphia, used by the state as a state prison, for which the new one now building, but not yet finished or occupied, is intended as a substitute. In this old prison, almost four hundred men were found occupying sixteen rooms, which in the night were an emblem of the pit, and on the Sabbath the men came forth from their rooms into the yard, and were there seen engaged in various sports, without regard to the sanctity of the day or the presence of the officers. All the religious instruction given to these men is given gratuitously, by benevolent individuals or societies.—In the Baltimore Penitentiary, no provision is made by the state for moral and religious instruction. The friends of the Methodist church have gratuitously, and very regularly supplied most of the instruction, which has been communicated.—In the Virginia Penitentiary, no provision is made by the state for religious instruction; the scriptures are not read to the men daily; nor has there been a religious service on the Sabbath, sometimes, for three months together. The chapel has been converted into solitary cells."

In contrast with these statements, the Report contains an encouraging account of the results of a wise management in several prisons. The following is a description of the state of things at Auburn, N. Y.

"The whole establishment from the gate to the sewer, is a specimen of neatness. The unremitted industry, the entire subordination and subdued feeling of the convicts, has probably no parallel among an equal number of criminals. In their solitary cells, they spend the night, with no other book but the Bible; and at sunrise they proceed in military order, under the eye of the turnkeys, in solid columns, with the lock march, to their workshops: thence in the same order, at the hour of breakfast, to the common hall, where they partake of their wholesome and frugal meal in silence. Not even a whisper is heard; though the silence is such that a whisper might be heard through the whole apartment. The convicts are seated in single file, at narrow tables, with their backs towards the centre, so that there can be no interchange of signs. If one has more food than he wants, he raises his left hand; and if another has less, he raises his right hand; and the waiter changes it. When they have done eating, at the ringing of a little bell, of the softest sound, they rise from the table, form the solid columns, and return under the eye of their turnkeys to the workshops. From one end of the shops to the other, it is the testimony of many witnesses, that they have passed more than three hundred convicts, without seeing one leave his work, or turn his head to gaze at them. There is the most perfect attention to business from morning till night, interrupted only by the time necessary to dine; and never by the fact that the whole body of prisoners have done their tasks, and the time is now their own, and they can do what they please. At the close of the day, a little before sunset, the work is all laid aside at once, and the convicts return in military order to the solitary cells; where they partake of the frugal meal, which they were permitted to take from the kitchen, where it was furnished for them as they returned from the shops. After supper they can, if they choose, read the scriptures undisturbed, and then reflect in silence, on the errors of their lives. They must not disturb their fellow prisoners, by even a whisper. The feelings which the convicts exhibit to this religious teacher, as he passes from one cell to another, are *generally* subdued feelings. Sometimes, however, a man, is found, who hardens his heart and exhibits his obduracy even here; but the cases are comparatively few. The want of decorum, of which the Commissioners of the State of New York complain, in their visit to the city prison, where they were met by the bold staring of the prisoners, after they left their work, to gaze at them, and by looks, whether in smiles or in frowns, which indicated an unsubdued and audacious spirit, in the culprits, this is never seen at Auburn. The men attend to their business from the rising to the setting sun, and spend the night in solitude.

"Under these circumstances they are provided with the word of God, by a law of the state, which requires that every cell shall be supplied with a Bible or a Testament. They receive the undivided attention of a most wise and faithful religious teacher, who spends all his time in the prison; visiting the sick; teaching those who cannot read; preaching in the chapel on the Sabbath, the unsearchable riches of Christ; and afterwards in going from cell to cell, to administer the reproofs and consolations of religion to individuals. The influence of the chaplain, according to the testimony of all the officers, is most salutary and powerful; and the various expressions of confidence and affection, exhibited towards him by the convicts, is most cheering to himself."

There is reason to hope similar benefits from measures equally wise. And we confidently join in the hope expressed by the reporters, that they may not rest from their labors till they have seen a more wise and effectual system of prison discipline established in the United States than exists elsewhere.

SELECTION.

We extract the following from "Flint's Travels."

Before I left the country, I crossed the river to view the wretched remains of that singular class of enthusiasts, known in this country by the name of the "Pilgrims." This whole region, it is true, wears an aspect of irreligion; but we must not thence infer, that we do not often see the semblance and the counterfeit of religion. There is no country where bigotry and enthusiasm are seen in forms of more glaring absurdity, and at the same time, of more arrogant assumption.—There were, I think, six persons of them left,—the "prophet," so called, and his wife, and another woman, and perhaps, three children. They were sick and poor; and the rags with which they were originally habited to excite attention, and to be *in keeping* with their name and assumption, were now retained from necessity. The "prophet" was too sick to impart much information, and the others seemed reluctant to do it. But from the wife of the prophet I gleaned the information which follows, of their origin, progress and end. I have collated her information with the most authentic notices of them, which I obtained at every stage on the Mississippi where they were seen, and where they stopped.

It seems that the fermenting principle of the society began to operate in Lower Canada. A few religious people began to talk about the deadness and the unworthiness of all churches, as bodies, and they were anxious to separate from them, in order to compound a more perfect society. The enthusiasm caught in other minds like a spark fallen in flax. A number immediately sold every thing, and prepared to commence a course towards the southwest. In their progress through Vermont they came in contact with other minds affected with the same longing with themselves. There can be no doubt that most of them were perfectly honest in their purpose. The "prophet," a compound, like the character of Cromwell, of hypocrite and enthusiast, joined himself to them, and from his superior talents or contributions to the common stock of the society, became their leader. They went on accumulating through New York, where their numbers amounted to nearly fifty. Here they encountered the Shakers, and as they had some notions in common, a kind of coalition was attempted with them. But the Shakers are industrious and neat to a proverb, and are more known to the community by these traits, than any other. But industry made little part of the religion of the Pilgrims, and neatness still less; for it was a maxim with them to wear their clothes as long as they would last on the body, without washing or changing; and the more patched and particolored the better. If they wore one whole shoe, the other one,—like the pretended pilgrims of old time, was clouted and patched.—They made it a point, in short, to be as ragged and dirty as might be. Of course after a long debate with the Shakers,—in which they insisted upon industry, cleanliness, and parting from their wives, proving abundantly, and quoting profusely that it ought to be so; and the Pilgrims proving by more numerous and opposite quotations, that they ought to cleave to their dirt, rags, laziness, and wives, and that they ought to go due southwest to find the New Jerusalem,—the logomachy terminated as most religious disputes do, each party claimed the victory, and lamented the obduracy, blindness, and certain tendency to everlasting destruction of the other; and they probably parted with these expectations of each other's doom.

I knew nothing of their course from that place to New Madrid below the mouth of the Ohio. They were then organised to a considerable degree, and had probably eight or ten thousand dollars in common stock. The prophet was their ruler, spiritual and temporal. He had visions by night, which were expounded in the morning, and determined whether they should stand still or go on; whether they should advance by land or water; in short every thing was settled by immediate inspiration. Arrived at New Madrid, they walked ashore in Indian file, the old men in front, then the women, and the children in the rear. They chanted a kind of tune, as they walked, the burden of which was "Praise God! Praise God!"

Their food was mush and milk, prepared in a trough, and they sucked it up, standing erect, through a perforated stalk of cane.—They enjoined severe penances, according to the state of grace in which the penitent was. For the lower stages the penance was very severe, as to stand for four successive days without reclining or sitting, to fast one or two days. In fact fasting was a primary object of penance, both as severe in itself, and as economical. They affected to be ragged, and to have different stripes in their dresses and caps like those adopted in penitentiaries as badges of the character of the convicts. So formidable a band of ragged Pilgrims, marching in perfect order, chanting with a peculiar twang the short phrase "Praise God! Praise God!" had in it something imposing to a people, like those of the West, strongly governed by feelings and impressions. Sensible people assured me that the coming of a band of these Pilgrims into their houses affected them with a thrill of alarm which they could hardly express. The untasted food before them lost its savor, while they heard these strange people call upon them, standing themselves in the posture of statues, and uttering only the words, "Praise God, repent, fast, pray." Small children, waggish and profane as most of the children are, were seen to shed tears, and to ask their parents, if it would not be fasting enough to leave off one meal a day. Two of their most distinguished members escaped from them at New Madrid, not without great difficulty, having been both of them confined to prevent their escape. One of them, an amiable and accomplished woman, whose over-wrought imagination had been carried away by their imposing rites, died soon after, worn down by the austerities and privations which she had endured. The husband had an emaciated look, like the Shakers, a sweet voice for sacred music, and was preaching in union with the Methodists. At Pilgrim Island, thirty miles below, and opposite the Little Prairie, they staid a long time.

Here dissensions began to spring up among them. Emaciated with hunger, and feverish from filth and the climate, many of them left their bones. They were ordered by the prophet, from some direct revelation which he received, to lie unburied; and their bones were bleaching on the Island when we were there. Some escaped from them at this place, and the sheriff of the county of New Madrid, indignant at the starvation imposed as discipline upon the little children, carried to them a pirogue of provisions, keeping off with his sword the leaders, who would fain have prevented these greedy innocents from satiating their appetites.

While on this Island, a great number of boatmen are said to have joined, to take them at their profession of having no regard for the world, or the things of it, and robbed them of all their money, differently stated to be between five and ten thousand dollars. From this place, reduced in number by desertion and death, in their descent to the mouth of the Arkansas, there were only the numbers surviving, which I saw. When I asked the wife of the prophet, why, instead of descending in the summer to the sickly country, they had not ascended to the high and healthy regions of Cape Girardeau, in order to acclimate themselves before their descent; their answer was, that such calculations of worldly wisdom were foreign to their object; that they did not study advantage, or calculate to act as the world acts upon such subjects, but that suffering was a part of their plan. When I asked them why they deserted their station at the mouth of the Arkansas on the Mississippi; they answered, that they could neither get corn, pumpkins, nor milk, at the mouth of the river, as the people there had neither fields nor cows; that they could obtain all these things in the region where they were, and had come hither for this purpose. When I observed to them that this was reasoning precisely of a character with that, which I had been recommending to them, in respect to ascending the river to Cape Girardeau, and that, unknown to themselves, they were acting upon the universal principle of attempting to better their condition; they discovered that they had committed themselves, and had proved, that they acted from motives contrary to their avowed principles, and replied, that they were not used to such discussions, and that they reasoned as differently from the world as they acted. This history of the delusion, and destruction of between thirty and forty people, most of them honest and sincere, left a deep and melancholy impression of the universal empire of bigotry, and its fatal influences in all ages and countries. To this narrative I shall only add, that I heard an aged man, with a long beard, preaching, as they called it, at New Madrid. He descended the Mississippi a year after these unfortunate people, and he also called himself a pilgrim. He was as wild and visionary as they were, and talked and acted like a maniac. He was descending the Mississippi, as he said, to the *real* Jerusalem in Asia.—He appeared deeply impressed, that in going in that direction he should finally reach that city. There was a numerous audience, and I heard many of them expressing their admiration of his preaching. Let none think that the age of fanaticism is gone by.

I will record in this place another narrative that impressed me deeply. It was a fair sample of the cases of extreme misery and desolation, that are often witnessed on this river.—In the Sunday School at New Madrid we re-

ceived three children, who were introduced to that place under the following circumstances. A man who was descending the river with these three children in his pirogue. He and his children had landed on a desert island, on a bitter, snowy evening of December. There were but two houses, which were at Little Prairie, opposite the Island, within a great distance.—He wanted more whiskey, although he had already been drinking it two freely. Against the persuasions of his children he left them, to cross over in his pirogue to these houses, and renew his supply. The wind blew high, and the river was rough. Nothing would dissuade him from this dangerous attempt. He told them that he should return to them that night, left them in tears, and exposed to the pitiless pelting of the storm, and started for his carouse. The children saw the boat sink, before he had half crossed the passage. The man was drowned. These forlorn beings were left without any other covering, than their own scanty and ragged dress, for he had taken his last blanket with him. They had neither fire nor shelter; and no other food than uncooked pork and corn. It snowed fast, and the night closed over them in this situation.—The elder was a girl of six years, but remarkably shrewd and acute for her age. The next was a girl of four, and the youngest, a boy of two. It was affecting to hear her describe her desolation of heart, as she set herself to examining her resources. She made them creep together and draw their bare feet under her clothes. She covered them with leaves and branches and thus they passed the first night.

In the morning the younger children wept bitterly with cold and hunger. The pork she cut into small pieces, and made them chew corn with these pieces. She then persuaded them to run about by setting them the example. Then she made them return to chewing corn and pork. It should seem as if Providence had a special eye to these poor children, for in the course of the day some Indians landed on the Island, found them, and as they were coming up to New Madrid, took them with them.

CHRISTIAN REGISTER.

SATURDAY, JULY 1, 1826.

We have been desired to mention that the Rev. Mr Parker of Dresden did not as was stated in the report of the Evangelical Missionary Society, form the church in *Pittston*. This was an error; but not chargeable to Mr *Parker*. The fact, we understand, is, that Mr Parker performs missionary service in that place, and has recently admitted several persons into the Church there, though he did not first form the church. We are not aware how the mistake was made. But, we repeat, that it was not owing to Mr Parker's statement.

The Sermon delivered at Northampton, on the dedication of the new church in that place, by Rev. Henry Ware, Jr. has been reprinted in Liverpool.

Recent arrivals have brought us late numbers of several important English Unitarian Magazines. We have but had time to peruse very cursorily the articles of intelligence contained in them. These principally relate to the anniversary celebrations of different Associations. We extract the following;—

"On March 24th was held at Manchester, the Annual Meeting of the Lancashire and Cheshire Unitarian Missionary Society. The leading object of this Association is the diffusion of vital christianity, of the worship of one God as the Father of his creatures and the love of Jesus Christ as the Saviour of the world. To propose to more general acceptance the simple and affecting truths taught by christianity, nine ministers of Manchester and its neighborhood generously devote their gratuitous services. In their efforts they are seconded by several highly respectable persons, who, though they may never have enjoyed the advantages of a collegiate education, have felt the power of christianity in their own hearts, and are willing to make no few sacrifices to aid in imparting its blessings to their fellowmen. Another object of the society is the diffusion of knowledge generally and especially among the young. With this view its committee recommends and assists the foundation of libraries, and institutes, as well as aids to support Sunday Schools at each of the stations visited by its preachers. From the report of the committee during the past year, it appears that the Society have supplied six stations with means of moral and intellectual improvement, and educated above 600 children in its Sunday Schools. Representatives from each of the stations were called upon to furnish the meeting with an account of the state and prospects of unitarian christianity in their several neighborhoods. They were requested by the chairman to speak to the whole matter, not to unitarianism as a system of belief only, but also to unitarianism as a stimulus to duty; to the practice as well as the profession of christianity. The usefulness of the Sunday Schools patronized by this Society may be estimated, when it is considered that the congregations in connexion with which they are established, are mostly in places where even this means of information is difficult of access. Their teachers instruct those who otherwise would remain untaught—infuse the love of virtue into bosoms which, without their fostering care, might be agitated by guilt and remorse; and through these, their immediate pupils, transmit to later generations a veneration for God, for virtue, for christianity. These labors are truly labors of love; they are lovely in themselves; it is the love of God which invites us to join in them, and their reward will be the possession of his love through eternity."

On the same day was held at Bridgeport the fourteenth semiannual meeting of the Somerset and Dorset Unitarian Association. In the Report of this Society it is remarked "If a partial success only has attended the efforts made in places where unitarianism is not publicly professed, and where the establishment of new societies must be a work of time, it is fully evident that great advantages have resulted from the presence and efforts of your missionaries to the established societies. The judicious zeal of many of these has been called forth, and impressions highly favorable have been made upon strangers who had previously no fixed opinions as to their real nature and evidences, or were violently prejudiced against them.

The third semi-annual meeting of the Somersetshire, Gloucestershire, and Wiltshire Unitarian Missionary Association was held also on March 24, near Bristol. The Rev. Mr Harding delivered a judicious, argumentative, and interesting discourse from 2 Cor. 13, 8. "We can do nothing against the truth, but for the truth." The preacher first inquired what is christian truth, which question he answered first negatively and then affirmatively. This was succeeded by very suitable observations on the power of truth, the certainty of its final triumph, and the folly of attempting to impede its progress. The whole was closed by some appropriate remarks upon the advantages of endeavoring to accelerate the progress of christian truth; and the necessity imposed on those who believe Unitarianism to be the truth as it is in Jesus, to unite zealously to disseminate these doctrines among mankind.

The fourth anniversary of the Unitarian Christian Congregation assembling in Moorlane, Bolton, was held March 26th and 27th. Many addresses were made on important subjects connected with the design of the meeting. Of the Rev. Mr Beard, of Manchester, we find it observed that "he dwelt with energy upon the necessity of *preaching* the doctrines of unitarianism *to the poor*. Some persons he said had doubted their adaptation to the poor, but he could adduce instances where it had been efficacious amongst them, and proved a spring of living water. He had known many persons who had embraced these doctrines after reading the bible only, without the assistance of any other book. In Guernsey, a number of persons of various creeds who were unable to reconcile the conflicting sentiments of different sectarian preachers, had determined to inquire candidly into the subject for themselves, and after a laborious and impartial research in the scriptures, they arrived at unitarianism, but were not aware that their opinions were thus designated until some of them came into England. The same gentleman observed further, that the present assembly he believed to be unitarians, in heart and spirit, and if they found their doctrine adapted to the wants and circumstances of mankind, they were bound as men and citizens to make it known. It were better indeed that Christianity should be diffused in a corrupted state than not at all. For it never had been so far corrupted as to lose all its efficacy and virtue. Efforts had been made for the dissemination of infidel opinions among the poorer classes, and not without their fruits. Let unitarians, so far as they have the means, strain every nerve to check this evil. The Rev. W. Shepherd said, he was probably indebted to incidents, which had occurred to him in early life, for the sentiments he now held and the conduct he had pursued in the cause of civil and religious liberty.—When a boy he was sent to a school, where he was the only Dissenter, and his uncle in the same place was the only man opposed to the American war. Consequently he, (Mr S.) was abused and scouted by all his school fellows as a Presbyterian rebel. He was glad of it, for it made him firm and resolute in the cause of truth; and it led him to inquire early, and to embrace the opinions he now professed.—He was not sorry for what he had done; for he had lived to see in this kingdom and the world at large, men whom it was an honor to resemble, do many things which he himself had advocated from a child. He had seen the United States of America assert their liberty, and establish a Republican government; he had seen liberty transplanted from that country to France, which she now enjoyed, since the revolution, under a limited monarchy, instead of a despotic government. He had seen the blacks in St Domingo, obtain their manumission. He had seen the South American slaves break the chains of their oppressors and assert the rights of freeborn men. In England a great revolution had taken place in the minds of men since 1792—3. At that time it was not safe for a man of liberal sentiments to walk the streets. He had been himself *pelted in the streets of Bolton*, as a Presbyterian and a Jacobin—but now he could walk in perfect safety, and the improvement in liberal principles was so great, that if a public meeting were called in that town upon a subject of civil or religious liberty, he believed the majority would be in its favor."

The annual meeting of the British and Foreign Unitarian Association was announced to be on the 17th of May.

The following Report was made to the Association of gentlemen, under whose patronage the Hancock Sabbath School was established, and is inserted by request.

Report of the Committee appointed to visit the Hancock Sabbath School, Jan. 1826.

The Hancock Sabbath School was established by a number of gentlemen, who originally associated themselves for mutual religious improvement and the religious instruction of the poor. It was opened for the first time on the 22d day of May, 1823. Its prospects from its commencement have been encouraging. On the first day there were present sixty scholars and eighteen instructers, ten of whom were ladies and eight gentlemen, the whole under the superintendence of Deacon Moses Grant. From that time to the present day it has continued to receive the countenance and assistance of pious and philanthropic individuals, who have not been sparing of the labor and time which they have given to it. There are no schools more fluctuating than the Sunday schools and this like others has had its changes. There are still however in the school a number of children who were in it at its commencement, and of the eighteen instructers who were present at its establishment, ten, five ladies and five gentlemen, still continue their labors with unabated zeal. Its prospects have never been more flattering than they are at the present time. The order and decorum of the whole school reflects credit on all, who are engaged in its management. And the proficiency of the scholars (especially of those in the upper classes) and the evident interest which they take in their attendance, are such as give every encouragement to the instructers, and such as are highly gratifying to all who feel an interest in the religious condition of our community.—The whole number of instructers in the school at the present time, is twenty five, fifteen of whom are ladies, and ten gentlemen. The average number of children who attended during the month of April, was one hundred and thirty. The school is gradually becoming more known, and the number of scholars and instructers is consequently increasing. The school is divided into four classes, which pursue their studies according to the following table—1st class; Cumming's Questions, First, Second and Third Part of the Geneva Catechism—2nd class; Worcester's Catechism, Lincoln's Questions, Colman's Sunday School Questions in Testament—3d class; Watt's First Catechism, Barbauld's Lessons, Colman's Catechism, First, and Second part—4th; Reading Lessons and Spelling Book.

The classes are separated into divisions of six or eight scholars each, and each division has a teacher, whose duty it is to remain by it during school hours, to attend to its reading and recitations and preserve its order. The school is opened morning and afternoon by reading a portion of the Testament and by prayer, after which the scholars proceed to their studies and recitations, and the school is usually closed by singing a hymn. Previous to the religious exercises, when it is practicable, it is customary for the superintendent to read to the children, who have assembled, a story of a moral or religious character, or a portion of a sermon, or to make some remarks. This custom is attended with much benefit, and is a motive for children to come at an early hour, and has a tendency to fix their minds and prepare them for the duties of the school.

The studies are so managed, that each of the classes, takes a new course every quarter. On the second Sunday of January, April, July and October, an examination of the scholars is held, at which the parents of the children and the friends of the institution are invited to attend, and some one of our clergymen is requested to be present and to address the school.

As a motive to steady and punctual attendance, tickets are given to the children. These tickets are numbered from one to thirteen, and on each there is a reference to some chapter and verses of the New Testament. Beginning with the quarter those children who are in the school on both parts of the day receive on the first Sunday No 1, on the second No. 2, &c. Should a scholar be punctual but half the day, he is not intitled to a ticket. But on his next punctual attendance he receives the number next in order to those which had previously been assigned him, so that at the end of the quarter he will have received only as many tickets as there have been days on which he has been punctual, and the last ticket received will denote the number of instances of punctuality.

The verses referred to on the tickets are committed to memory, and at the end of the quarter, those who have obtained the largest number have books presented to them.

The rules of the school with the ten commandments are printed on cards. These are committed to memory by each scholar on admittance to school, and are repeated by the whole school on the first Sunday of each month.

There is a library connected with the school containing about 130 books, which are loaned once a fortnight to two scholars in each division.

Besides the usual duties of the school the teachers are requested to visit and become acquainted with the parents of the children.—This is of great importance, and it was gratifying to learn that the duty was faithfully and cheerfully performed. The practice cannot fail to be productive of much good.

The ladies employed in the instruction of this school, have recently formed themselves into an association. One of the objects of this association is to assist those of their pupils, whom in their visits the teachers find destitute of necessary apparel. Cases of this description are reported to the Association, and a special committee is appointed to examine into their situation. The meetings of the association are held once in a month, at an early hour in the afternoon, which is spent in preparing clothes for those who are ascertained to be proper objects of charity.

The gentlemen assemble in the evening, when the time is devoted to religious exercises, and to conversation relating to the school.

The above account of the Hancock Sabbath School must be sufficient to satisfy every one, that much time and labor are devoted to its interests. That this time and labor are not mispent was sufficiently evident to the Committee.

Amidst the scenes of intemperance, profaneness and licentiousness, which we are too often called upon to witness, it is consoling to reflect that a redeeming spirit is abroad in the land. We rejoice in the attention which is in every place and among all denominations, given to the subject of Sunday schools. We regard them as among the great instruments of moral reformation, as the means in the hands of God of extending the kingdom of peace and righteousness. We rejoice particularly in the existence of schools of the character of the one we have been describing, and we wish that they may increase and multiply, until they shall be established in every city and village throughout the country.

We rejoice in the zeal with which this school is conducted, for it is not among the least of the many proofs which we have of an increasing interest felt for the cause of religion, and the principles upon which it is founded.—Here no attempt is made to bias the mind in favor of any particular mode of faith, but whilst the children are instructed in the great principles of duty to God and man, they are taught to reverence the bible as the only foundation of pure religion, as the only source of comfort and direction in this world, and of joy in the world which is to come.

In the management of a school of this description there must be much that is discouraging; but there is much to animate and sustain, and although no fruits of the care bestowed on it may be immediately apparent, yet there is much reason for believing that the seed sown will in future years spring up, and produce an abundant harvest. God grant that the laborers in this vineyard of our Lord may find much cause to rejoice in the result of their labors, and when they shall have finished the work, which has been given to them to do, may they receive the rewards of good and faithful servants.

MANAGEMENT OF CHILDREN.

From the Memoirs of Mrs Susan Huntington.

I have always made it a rule never to give a child what it is passionately earnest to have, however proper the object may be in itself; because, otherwise, an association would immediately be formed in the mind between importunity and success. Were a child always told, when he cries for a thing, "you shall have it when you show a proper temper," it would soon teach him to be reasonable. I think it the destruction of government to be capricious, to refuse one day, what in circumstances, not seen by the child to be different, is granted on another; to let fretting and teazing carry the point at one time, when at another they would bring punishment. Children very soon see whether we are consistent; little deviations, from an established rule, afford great encouragement for the next time. These *little* deviations do great mischief, are often slidden into very imperceptibly by the parent, though the child is quicksighted enough to observe them. One thing, I think of the greatest importance, and that is, that children be made *always* to mind and consider the parent's word as their law. Giving up *once* after a command has passed, may lay the foundation and lead to the establishment of a principle of insubordination as troublesome as unconquerable. For this reason, absolute commands should be as few as possible. I also think it dangerous to play with children in the way of command, saying do this or that, when you do not mean that the thing must be done. It weakens parental authority. I never like to tell very small children to kiss strangers, as they often feel a degree of backwardness very difficult to overcome; and if they refuse, it is necessary to pass it over without compelling obedience, which should not be, or to have a combat with them before the company, which hardens them to reproof. It is better to say if a stranger offers to kiss them and they refuse, and it is thought best to say any thing, "your kisses are of no great consequence, they may be dispensed with I dare say." This leads the child to think he is not of so much importance as he might otherwise be led to suppose.

It is also very necessary to good government that punishments should be proportioned to offences. If we make no distinction between intentional and complicated offences, and careless inadvertences, the child, by the frequent recurrence of these latter faults, and the sharp rebukes they bring upon him, will become so accustomed to severe reproof, that he will not mind it. Tenderness of heart is the most powerful human engine of parental government; and when this is lost, it seems to me all is lost, unless the grace of God interposes. The inevitable consequence of frequent reproof is, a heart blunted in its sensibilities, and unmoved by the parent's displeasure. Of course all temptations should, as much as possible, be put out of the way of children. Many little things should not be observed, which, if you were conscious the child knew you had observed, ought to be reproved. A harsh and angry tone should never be used, unless a gentle one has previously failed. And I believe, where the authority of the parent is early established by the mild and gentle means, to some of which I have alluded, severe measures need be resorted to very seldom.

The authenticity of the *Treatise upon Christian Doctrine*, before received as Milton's has been questioned in England. At the last general anniversary of the Royal Society of Literature, the Bishop of Salisbury, President of the Society, delivered an address, in which he adduced arguments against its authenticity, which are pronounced to be "ingenious and powerful." The London Literary Gazette says—

"A strong corroboration of his Lordship's opinion against the authenticity of the work ascribed to Milton has, we learn, been very recently found in the State Paper office (where the first MS. was discovered,) this is an autograph letter of Milton's, in which he recommends Andrew Marvel to be associated in his office; the difference between which, and the copy of *The Treatise*, is very conclusive."

We do not understand how that difference can be conclusive; and until we see better proof, we shall retain our belief of the genuineness of the book, which appeared to us to be fully established. The eminent clergyman, (of the episcopal church,) who translated the Latin text, under royal auspices, entertained no doubts. *Nat. Gaz.*

A Mr C. Schultz, of Virginia, having heard perhaps, that a Roman Emperor undertook, in vain, to rebuild the temple of Jerusalem, and being resolved to attempt still more than the potentate, has it seems, been "zealously engaged, for several years, in endeavoring to write down the christian religion." The editors of the National Intelligencer mention that this enterprising individual found last year in a paper of Philadelphia, a vehicle for his anti-christian essays; but was left in the lurch by the extinction of the paper itself; whereupon he addressed himself to them, and they informed him, by letter, that they would insert his "ingenious arguments" against the christian religion, if he would furnish them with any substitute for it, which would be *in any respect* comparable with it, "even in the opinion of any candid and disinterested Deist."

Mr Schultz took them at their word. Incontinently, he "submitted a view of his system of Theism to the Hon. *Alexander Smyth*," (the oracle of the Apocalypse,) who has certified, in due form, that, in his opinion, the said system is, *in some respects*, comparable with christianity, and that he, (the General,) is truly a *deist* and a disinterested one between the parties. The Theist has transmitted the award to the editors, having them on the hip; and claiming, like Shylock, or the seducer of Dr Faustus, the exact penalty of the bond.—The editors, who never intended to gratify him, *coute qui coute*, persist in refusing, "to publish his pieces," without, however, denying to General Smyth, the character of a candid and disinterested deist, or to Mr Schultz, that of an indisputable obligee. They designate the referee, as "the distinguished individual," and Schultz as "a theological writer of considerable talents and apparently extensive biblical acquirements," but withstand the rights of the latter, and the instances of the former, by pleas of which they could equally have availed themselves before they contracted with the great theological writer. The whole history of the affair is extant, gratis, in the Intelligencer of Tuesday last.

All this is abundantly ludicrous as it regards them separately, but it is serious with respect to the press and the country. At least, it should have been kept to themselves, out of deference to public opinion, and shame for having tampered thus idly with crackbrained personages, on a subject which is all sacred, and which involves the entire moral and religious economy of the nation. If, as they say, "a newspaper is an unsuitable channel for theological discussion, on account of their character," it is likewise unsuitable for such productions as "the card" of Mr Schultz, and the argumentative award of Mr Smyth, wherein the whole christian priesthood is enormously reviled and utterly proscribed. We doubt whether the editors be judges of "the talents" of any writer as a theologian; whether they know how little talent is required for vamping thread-bare infidelity; and whether they duly estimate, (since they do not deride and repel it,) the egregious folly or wickedness of such writings and aims as those of the twin Theists or Deists. Commonly, the motives, like the tendencies of such labors, are of a nature which forfeit for them all kindness or courtesy. They proceed from exorbitant vanity; boundless presumption; restlessness under the present and ancient order of things, whatever it may be; the pride of singularity; the abuse of leisure; the hardihood of malevolence or simplicity; from sciolism rather than learning, weakness rather than strength of understanding; and they are always, in their effect, as disproportionate to their object, as they are suspicious in their origin.—We would interfere with no man's private studies or belief; but we think that no quarter should be allowed to the rash adventurers who sally out for the purpose of disorganizing and desecrating "the edifice of modern civilization."

Nat. Gaz.

PARAGRAPHS.

SINCERITY. This is an ornament of great value. No insincere person understands the ture nature of religion. Prudence is not inconsistent with sincerity. "Be ye wise as serpents, and harmless as doves." This virtue often gives offence. So does integrity, purity, and other good qualities. To the licentious strict principles are puritanism. Perhaps some may suspect they are hypocrisy in disguise.—What then? God is greater than man and knoweth all things.

TRUTH. There are no crooked paths in which Truth rambles. His course is straight forward. Pride is jostled, and looks offended. She accuses Truth of indecorum and callousness. "Am I your enemy because I tell

you the truth?" No. He is a sincere friend who wishes friendship to do a real service.

PRAYERS AT CHURCH. The common inquiry is, how did you like the sermon? It would seem, from the remarks of many, that it is the principal article in a religious service. Some evince their sense of the relative value of sermons and prayers by coming into church during prayer, or after it is finished. Some criticise prayers as they would any composition. They are too long, and too inelegant. There are preachers who appear to think the exercise a task. The great remedy, for preacher and hearer, is to be what they would seem —devout. Thus praying will be easier, more delightful, and prayers, instead of lulling into ennui, will excite suitable feelings.

LIGHT DINNERS. There are some people who have puzzled themselves half their lives long about the strange difference there usually is between morning and afternoon sermons, especially when their own minister preaches at home, he appears to be exceedingly dull, even to many of his firmest friends. They see indeed that he appears as animated as ever, perhaps more so; but as the Scotch divine said, when attempting to expound a hard passage in one of the epistles, "St Paul appears very confused here, my hearers." Now, it may be, inaction and hearty eating may have occasioned the difficulty. The fault is, perchance, in the hearer more than in the preacher. The mystery is drowsiness. Eat little or no dinner on Sundays, and use some exercise between the services. Thus your minister will soon seem to be astonishingly improved in matter and action, and every thing you could wish.

AVARICE. "Thou man of God flee these things." Hannah More quoted this text to an American clergyman, who visited her at her residence, Barley Wood, many years since.— There is no error more unbecoming a minister of Christ than excessive love of money. It is not only the root of all evil, but the stalk, branches, leaves fruit and all, are unsightly and disgusting. But the clergy are not tempted by this vice very frequently. It is a layical rather than a clerical sin. Beware of it ye Christians. It makes piety disreputable. Ye cannot serve God and mammon. Worship not the golden calf. Ye have sworn allegiance to that God who demands the whole heart.

EXAMPLE. Precepts may be considered as the portraiture of goodness, while good example is the living principle. An irreligious or indiscreet word or action may leave an indelible stain. Let Christians be careful of their conduct on all occasions. Be natural, be cheerful but by all means be pure and virtuous. In this way your light will shine before men.— Good actions need no commentary. They will endure when words and even books are forgotten in the lapse of time.

IDOLIZING MINISTERS. There is a disposition in religious societies to feel and express strong approbation of the zealous and pious labors of faithful ministers. They speak of them, and sometimes to them, in terms of exalted eulogy, bordering on idolatry. A good pastor should have the love and regard of his people, but offend him not by flattery, nor injure yourself by inflated homage. Show your regard chiefly by an observance of his pious counsel, a hearty co-operation in his christian labors, and a life made better by his ministerial instruction.

SUNDAY CALLS. Some men talk against the puritanical stiffness of their forefathers, in the observance of the Sabbath, to justify the slight regard in which they hold the Lord's day. Sunday seems a proper season for holding some intercourse with relatives, by writing or conversation. But fashionable calls, by acquaintances, in the day or evening, we hold to be inconsistent with the design of the sabbath. This day should be consecrated to domestic quiet and affection, to virtuous improvement, to growth in grace. It should not be thrown away in listlessness, ceremony, or vice.

FLATTERY. This may be termed exaggerated truth. Is it consistent with christian simplicity for religious people to flatter each other, or any one? We think not. Christianity forbids not the courtesies of life. The true christian may be polite, in word and deed.— But fulsome compliment, or extravagant encomium, are inconsistent with godly simplicity. They are falsehoods told without a bad intention, but still falsehoods. To the young, who are apt to be credulous, flattery is pernicious. "Evil communications corrupt good manners."

SINGING HYMNS. In our religious assemblies, during singing, some rise at all times, others at random, and a few when devotional hymns are sung. When praises are sung to God it seems proper for the whole congregato stand, as in other acts of devotion. But many of the psalms and hymns are not devotional. Would it not be well for the congregation to discriminate; to rise when devotional hymns are sung, and to remain seated when other hymns are given out—if indeed it be ever proper for the minister to use any but devotional hymns.

REMNANTS OF TIME. Take care of the remnants of time, said an aged man to his children. Would it not be wiser, so to systematise life that there should be no remnants of time? Let the business of each day, so far as may be, be planned beforehand; one thing at a time, until its completion; indulge in no reveries; remember the christian is on an errand, and cannot stop by the way.

CITY AFFAIRS.

BOARD OF ALDERMEN. Orders passed relative to uniting with the state authorities in the celebration of the 4th of July. A report respecting Marginal street, and the street parallel thereto, was concurred in, with an amendment, providing that the sum of $20,000 shall not be paid till both streets shall be completed according to the plan, in every respect, and satisfactory to the Mayor and Aldermen.

IN COMMON COUNCIL. The following letter to the Chairman of the joint Committee on that subject, was received, read, and placed on file.

Boston, 26th June, 1826.

SIR,—I have the honor to acknowledge your favor inclosing the resolve of the City Council of the 19th inst. expressing their wish that I should pronounce an address on the approaching anniversary of American independence.

Considering the relation, in which I have the honor to stand to the city, and the circumstances which have deprived it at so late a period, of the services of the gentleman, who had undertaken to deliver that address, I deem it my duty not to decline acceding to this request of the City Council, relying on their candour, and that of my fellow citizens, to excuse defects, which will be unavoidable in a performance which necessarily must be written in haste, under the pressure of other avocations, and under circumstances, from the nature of my pursuits of late years, little favorable to encourage hope of success in an undertaking rendered peculiarly difficult from the impressiveness of the approaching occasion.

Very respectfully, I am your obedient servant,
JOSIAH QUINCY.

The two boards having disagreed on the subject of the salaries of the City Clerk and Clerk of the Police Court, Committees of Conference on the differences were chosen.

The Council concurred with the Board of Aldermen in the appointment of Doctors Thomas Welsh, John C. Warren, James Jackson, John Gorham and Horace Bean, as consulting Physicians.

FOREIGN INTELLIGENCE.

LONDON, MAY 7. The following is an extract of a private letter, dated Mexico, March 15.

"Mr. Morier is preparing for his departure, in company with the Mexican Minister, in the Pyramus, which will leave Vera Cruz very shortly. She has on board $280,000, consigned to the agents of the government in London, for paying the October Dividends. We have very cheering accounts from all the Mining districts. The United Company's Mines, Rayas and Cata, have been making some considerable returns of late, and they have an arrival of silver from Oaxoco close at hand. Several of the Anglo Mexican Company's Mines are yielding produce. They reckon on coining in the month of March, twice as much as they have ever done yet. Valenciana now pays its expenses by the ore it produces, including the expense of draining, which goes on at the same rate it has done for some time past, the water sinking about two yards per week. The same Company's Mines in Catorce are also going on well. Col. Murphy's mine there, is dividing a net profit every week, of 4000 to $5000, selling the ores at the pit's mouth. The name of this mine is Conception. The Tlalpuxahua Company is alsodoing extremely well, as is the German Company. I do not know that the advantages to be derived from Mining concerns here, properly managed, have ever been overrated in England; but a great mistake has been made as to *time*. You have all been too impatient, and not reflected on the nature of mining concerns, and the difficulties to be overcome in a country where every thing was in a state of dilapidation, communication difficult, &c, &c. Those who are patient and persevering, will find themselves rewarded. Those who are not so, must take the consequences of entering into undertakings, the nature of which they never can have reflected on, or they would have seen that it is impossible for things to have gone on quicker than they have done."

FROM VERA CRUZ. Captain Crapo, arrived at Mobile from Vera Cruz, reports that the deaths there, from yellow fever, had for some time averaged about *one hundred* a day!

He adds that it was understood Com. Porter was dissatisfied with the prospects in the Mexican service, and had determined to return very shortly to the United States; and that he had taken his passage for that purpose in a brig, to sail in two weeks. Very little attention was shown him on his arrival at Vera Cruz. The officers of the Mexican men of war in port had nearly all left the service in disgust, and about one hundred and fifty of the seamen had sailed for the United States. Several English and French ships of war arrived whilst Capt. Crapo was in port, and the Mexicans being apprehensive they were Spaniards in disguise, ordered them down to Sacrificios. Captain Crapo represents the country as being almost in a state of anarchy.

FRANCE. By an arrival at New York from Havre, on the 26th ult. the fact that the Porte has acceded to the proposals of the Emperor Nicholas is ascertained.

RUSSIA. The Emperor has issued a manifesto announcing that his coronation will take place in June.

THE BURMESE WAR. From information derived from Capt. Endicott, last from St Helena, and bringing the latest intelligence, there is reason to believe that the war between England and the Burmese had been *renewed*, under circumstances very unfavorable to the English.—*Salem Gazette.*

DOMESTIC INTELLIGENCE.

GREAT WESTERN FRESHET. The breaking up of the rivers, which contribute to form the majectic Missouri, in the month of May, caused the most destructive and melancholy inundation of the land bordering on that river. A gentleman engaged in the fur trade, arrived at St Louis, states that nearly all the houses, boats, and other property of the company to which he belonged, had been washed away, and some of the men barely escaped with their lives. At the Mandan Villages, the water rose 17 feet perpendicularly in a few hours; and at the Arickara Villages, it rose 15 feet in two hours. Every thing on the low banks was swept away or inundated. A band of the Sioux were encamped some distance below the Arickaras, the water came upon them so suddenly, that between sixty and seventy of the number, men women and children, perished. Some of the sufferers attempting to swim, were dashed down by the current, and crushed to death among the drifting ice and timber. Others hung to the branches of trees, till they were benumbed with cold, and gradually slackening their grasp, were borne down the stream. Several of the men succeeded in climbing the trees, where they remained in hopes of a rescue, but a sudden change in the atmosphere, accompanied by a heavy sleet, deprived them of all feeling, and they dropped senseless into the current below. The rise of the water is attributed to the melting of the snow and ice of the heads of the Yellow Stone and Chayenne rivers. At the commencement of the freshet, the ice had not broken up on the Missouri; but as the water rose, it forced its way down, bearing every thing before it, and breaking loose, with a tremendous crushing, the ice of the Missouri. The fur traders have suffered severely, and many of them have lost every thing they possessed.
Courier.

TROUBLES AMONG THE WESTERN INDIANS. Letters from Arkansas inform us of disturbances among the Indians who had attacked a party of white hunters and killed several persons. It appears that a party of 10 or 12 persons went up Red River about 20th April, to catch wild horses, and separated into three companies. One of the companies met on the Foe Wishta a party of Indians between one and two hundred in number, who attacked them and murdered two men, named Adam and John Lawrence, the latter nephew to the former. In another direction the Indians attacked another party and murdered Henry Lawrence. Two other men were pursued by another party of Indians but escaped after a chase of five miles. Some of the Indians, it is said, were armed with muskets, and dressed in *Spanish uniforms*, which makes it probable that the outrage was committed by the *Pawnees*, or some other nation living in the Spanish country. The mischief was all committed on the north side of the Red River, 50 or 100 miles apart.

Thirty or forty citizens of Miller county went out in pursuit of the Indians who committed the outrage, and a letter dated Pecan Point, Miller co. May 13, states that the party have all returned after burying the bones of the dead, and all agree in opinion that the mischief was done by the Pawnee Indians. "They had a disagreeable trip, owing to the high stage of the waters. Red River has lately been about four feet higher than was ever known, but the damage is inconsiderable."

The National Intelligencer thinks the above news must be received with some grains of allowance.— These white people are continually invading the territory of the Indians, and violating their rights. The wild horses on the territory of the latter are as much their property as if they were tame; and the Indian, no more than the civilized man, will permit his horse to be stolen with impunity. We do not assert that the Indians are justifiable in these murders; but we think it highly probable they have been committed in the resistance of flagrant wrongs on the part of the whites.

OSAGES AND CHEROKEES. A deputation from the Cherokees, accompanied by Maj. Du Val, agent of Indian affairs for that nation, had been sent to Cantonment Gibson, to demand of the Osages satisfaction for the murder of two or three of their people some years since, and restitution of several horses. On their arrival they held a council with the Osages, who objected to treating, in consequence of the recent death of their agent, Col. McNair, and positively refused to make the satisfaction required by the other party, until another agent should be appointed. The consequence of their refusal was an immediate declaration of war against them by the Cherokees, but through the intercession of Col. Arbuckle, they consented to suspend hostilities for the space of three months, for the purpose of giving the Osages further time to deliberate on the matter, and for the appointment of an agent, and receipt of instructions from Washington City, which, it is hoped, may have a tendency to prevent an effusion of blood between the parties.

In regard to this war the National Intelligencer remarks, "Whatever can be done to prevent it by Mr Du Val, the worthy agent of the United States among the Cherokees, or by the authority and influence of the Executive of the United States, we have no doubt will be done. If the war be not prevented, there is little hazard in predicting that the Osages will be sorely beaten. The Cherokees have greatly the advantage of them in physical as well as moral qualities."—*Statesman.*

NANTUCKET PHILOSOPHICAL INSTITUTE. A Society under this title has recently been organized in this town. It has for its objects, the promotion of Mechanical, Agricultural and Nautical Science, and the encouragement of the useful arts in general. Such an institution has long been wanted in this place. It will serve as a depository of much valuable information which has hitherto been suffered to remain confined in the bosoms of individuals—as a theatre for the investigation of numerous scientific improvements, contemplated from time to time by ingenious artizans and navigators—and as a source of gratification to its members, if not of advantage to the public. The following are its officers for the current year:

Hon. Walter Folger, jr. *President*—William Mitchell, *Vice President*—Charles G. Stubbs, *Treasurer*—S. H. Jenks, *Corresponding Secretary*—Charles Bunker, Esq. *Recording Secretary*—Rev. Seth F. Swift, Rev. William Morse, Dr Paul Swift, Dr E. P. Fearing, and Mr Nathaniel Barney, *Counsellors.*
Nantucket Inq.

PENSACOLA. It is understood that a meeting has been held at this place, relating to the project of uniting West Florida to Alabama.

GENERAL SUMMARY.

FOURTH OF JULY ORATORS. Salem, Rev. Henry Colman. Boston, Josiah Quincy, (the Mayor) and David L. Child. Cambridge, Edward Everett. Northampton, George Bancroft. Hingham, Solomon Lincoln, jr. Dorchester, Rev. Dr. Codman. Halifax, Rev. Joseph Richardson. Manchester, Tyler Parsons. Essex, Rufus Choate. Worcester, Charles Allen. Lowell, Samuel B. Walcott. Hallowell, Rev. Dr. Allen, president of Bowdoin College. Keene, N. H. Rev. T. R. Sullivan. Portsmouth, Jos. W. White, Esq. Newburyport, John Merrill. Haverhill, N. H. Edward R. Olcott. Plymouth, N. H. Joel Eastman. Quincy, George Whitney. Dover, N. H. John W. Mellen. Concord, N. H. Richard Bartlett. Milford, N. H. Ira Cleveland. Grafton, Rev. Jona. Going. Wiscasset, Dr. Shaw. Ballston Spa, N. Y. John W. Taylor, Speaker of the House of Representatives. Plymouth, Charles H. Warren. Barnstable, John W. Whitman.

SALEM FEMALE CHARITABLE SOCIETY. The annual discourse before this society was delivered by Mr Upham, in the North Meeting House. It was founded upon the 16th verse of the 10th chapter of Mark. "And he took them up in his arms, put his hands on them and blessed them." The discourse was eloquent, impressive and appropriate.

SHEEP SHEARING. On the Island of Nantucket this business is the occasion of an annual festival.— The following is a description of that of the present year, which was celebrated on Monday and Tuesday of last week.

"For some days previous, the sheep-drivers had been busily employed in collecting from all quarters of the island, the dispersed members of the several flocks; and committing them to the great sheepfold, about two miles from town, preparatory to the ceremonies of ablution and *divestment*.

The principal inclosure contains 300 acres; towards one side of this area, and near the margin of a considerable pond, are four or five circular fences, one within the other—like Capt. Symmes' concentrive curves —and 20 feet apart—forming a sort of a labyrinth.— Into these circuits, the sheep are gradually driven, so as to be designated by their earmarks, and secured for their proper owners in sheepcotes arranged latterally, or nearly so, round the exterior circle. Contiguous to these smaller pens, each of which is calculated to contain about 100 sheep, the respective owners had erected temporary tents, wherein the operation of shearing was usually performed. The number of hands engaged in this service, may be imagined from the fact that one gentleman is the owner of about 1000 sheep, another of 700, and numerous others of smaller flocks, varying in numbers, from 3 to 400 down to a single dozen. The business of selecting, seizing and yarding the sheep, creates a degree of bustle, that adds no small amusement to the general activity of the scene. The whole number of sheep and lambs brought within the great enclosure, is said to be 16,000. There are also several large flocks commonly sheared at other parts of the island.
Nantucket pa.

CANAL MEDALS. The corporation of New York have caused a number of medals to be struck to commemorate the completion of the Western Canal, and transmitted to Messrs. Carroll, Adams and Jefferson, the three surviving signers of the Declaration of Independence.

SEA SERPENT. The Captain and passengers of the ship Silas Richards, from Liverpool, lately arrived at New York, had sight of this monster on their passage.

TANNERY. In the town of Hunter, on one of the loftiest of the Catskill Mountains about ten miles west from the Mountain House, is the extensive tanning establishment of the Messrs S. Edwards, probably unequalled in location and magnitude, in the country. Surrounded by immense forests of hemlock, (the material for tanning,) bordering on the Schoharie-kill and receiving from it abundant supplies of water for the use of the machinery, and having facilities for the easy transportation of hides and leather up and down the mountain, it possesses great advantages, and has given a striking impetus to the productive industry of that part of the country. The same remark applies to the nearly equally extensive tanneries of the Messrs Palens situated at the base of the mountain, at the mouth of the romantic pass known as the Clove Passage. To these may be added many others, all of them conducting a profitable business; and around which smiling settlements are springing up, giving employment to a rapidly increasing mountain population, and making in the aggregate no trifling addition to the productive wealth of the state. We understand that so profitable is this branch of industry believed to be, that new erections are constantly made upon the mountain streams; and that a company of gentlemen in the city of New York are now engaged in the construction of a tannery of great extent in the valley of the Windham creek, about thirty miles from the river. Probably the county of Green produces more leather than all the remaining parts of the state.— The result has been an extended cultivation of the mountain lands and a consequent advance in their value.
Albany Argus.

SKELETONS. The skeletons of two Indians were lately dug up in Bridgeport, Conn. One had been buried in a sitting posture with the horns of a deer, denoting a famous hunter, the other was found in a squating posture with the skulls of wolves around him.

NEW YORK VEGETABLE MARKET. For several days past, (June 24,) the prices of vegetables, &c. in our market have been as follows; Potatoes 15 to 25 cents per half peck; peas 25 to 37 1-2 per do.; turnips 12 to 18 cents a bunch containing six; onions equal to 12 1-2 cents per pound; cabbages from 10 to 15 cents a head.

MACHINERY. The Turks have the same notion as machinery breakers. Some years ago a printer went to Constantinople, and set up his case and press. The Grand Vizier, hearing of his arrival ordered him to be arrested. The unfortunate man of letters was charged with a serious offence. He was told that 30,000 clerks lived every day by multiplying copies of public and private documents, and consequently, that multiplying copies by the art of printing would deprive all those persons of bread. The printing presses and letter were thown, by order of governments, into the Bosphorus, and the printer narrowly escaped the bow-string.

LARGE TREES. The largest tree in England seems to be one on the estate of Lady Stourton, in Yorkshire, which in the year 1716, was nearly 85 feet in height, 48 feet in circumference, when measured close to the ground. But this is nothing compared with the circumference of the great chesnut tree on mount Ætna, in Sicily, which measures within the hollow of the trunk about 204 feet.

PRICES. In the reign of Qeen Mary, 1552, a barrel of beer, with the cask, cost only a sixpence; four large loaves of bread were sold for one penny.

TYPHUS FEVER. The sum of £5000 is said to have been voted by Parliament to Dr J. C. Smith, for the publication of the following receipt to prevent infection from the typhus fever;—Six drachms of powdered saltpetre, six drachms of oil of vitriol mix them in a teacup, by adding one drachm of the oil at a time; the cup to be placed, during preparation, on a hot hearth or plate of iron, and the mixture to be stirred with a tobacco pipe; the cup to be placed in different parts of the sick room.

WOODSTOCK. The Leeds, (England,) Intelligencer states, that the publishers paid down £6000 for the copyright before they got possession of a sheet of this book. The original autograph MS. copies of the former Waverley novels and romances had been presented to Mr Constable, of Edinburgh, by the author, as the works appeared; and in their splendid morocco bindings, will shortly be disposed of among that gentleman's effects.

EXPERIMENT. An experiment was lately made in the armory of the tower of London, in which the most intense light ever yet produced by art was exhibited. It was excited by directing a jet of alcohol, or flame of a spirit lamp, upon a piece of lime, by the action of a stream of oxygen gas. The light thus produced is calculated as being eighty times more intense than an equal area of light emitted by the combustion of an Argand lamp.—Another new steam engine has been projected, in which spirit of wine or æther is substituted for water. The necessity of a boiler is superseded, the liquor being contained in the cylinder, and raised into vapor by the heat of an Argand lamp.

HIGH DUTY. The duty on Rock Salt in Great Britain is five pounds ($ 22 20,) per ton; the cost of the salt exclusive of duty is 10s. or $2 22 the ton.

At a recent public meeting in Dublin relative to the situation of that metropolis, the chief magistrate stated that twenty-one thousand persons of its population were out of employ.

FRENCH INNS. "The articles of French furniture appear to be generally rather calculated for taste and show than for any useful purpose. Many of the commodities are extremely flimsy and fragile. The French floors are horrible, consisting of hexagonal tiles, and sometimes of stone laid in mortar, or at best of oak, without carpets. A rug or a strip of tapestry is a luxury, and must be expressly stipulated for, at the hotels The chimneys and fireplaces are, if possible still worse than the floors. The whole arrangement for warming houses is wretched, without system, economy, or comfort. Earthen stoves are sometimes used; but generally, the large, old-fashioned fireplaces, with deep jambs and wide flues, are retained. These dark and gloomy caverns are scooped out in the most fantastic shapes, being sometimes hexagonal or octagonal, with sooty bas-reliefs upon the back and sides. Two thirds of the fire is entirely lost where more than the whole of it is needed to dissipate the gloom of the apartment. The whole apparatus about the chimneys—andirons, shovels, and tongs are in the same style, exhibiting nothing of the cheerful neatness of our own hearths. A want of economy in this particular is the more remarkable, since fuel is the most expensive article of consumption in France. Wood is almost universally used, so far as our observation has extended, and the price of it is extravagantly high, amounting in cold weather to more than the cost of provisions. The table presented to us as many novelties as our chambers. Its furniture is not calculated to redeem the deficiency in other articles of domestic comfort. The porcelain is handsome, but in cutlery of all kinds France is lamentably behind other nations. A knife fitter for a butcher than a gourmand, and a three or four pronged silver fork are laid by the side of each plate. The latter is the great instrument with the French. They eat every thing with it except soup, sopping out their plates with a piece of bread between their fingers. Every thing is eaten separately, meat by itself, and potatoes and vegetables by themselves. The bread is done up in rolls six or eight inches in diameter and sometimes a yard long. To conclude this detail of observations, I am compelled to believe that in the construction of the interior of their houses, in most of the articles of furniture, and in all those little items which go to make up the sum total of domestic comfort, the French are at least a century behind the United States." CARTER'S LETTERS.—*Statesman.*

MARRIAGES.

In this city, by the Rev. Mr Parkman, Col. James H. Duncan, of Haverhill, Mass. to Miss Mary Willis, daughter of Benjamin Willis, Esq. of this city.

In Charlestown, Mass. by Rev. Mr Walker, Dr E. H. Bartlett of Duxbury to Miss Caroline D. Edes.

In Norton, Mass. Dr Woodbridge Strong, of Boston, to Miss Eliza Wheaton.

DEATHS.

In this city, Mrs Elizabeth Parker, wife of S. D. Parker, Esq. and daughter of Hon. Jonathan Mason, aged 42. Miss Augusta Haven, aged 21.

In Charlestown, Mr Jacob Felt, aged 40.

In Chelmsford, John Henry, son of Joel Adams, Esq. aged 4.

In Hardwick, Mass. Major Moses Mandell, a Revolutionary soldier.

In Providence, Mrs Lydia Knowles.

In England, Mr John H. Bradford, of this city, son of the late Rev. G. Bradford, of Roxbury; travelling near Stockport, the horses took fright, and in endeavoring to leap from the carriage he was so much injured as to expire forthwith.

In Shrewsbury, on the 5th ult. Edward Henry, aged 7 months, only son of Doct. Samuel C. Williams.

ADDRESS AT MINISTERIAL CONFERENCE.

JUST Published and may be obtained at 81 Washington Street "Extract of an Address delivered on the morning of May 31, 1826." This tract is printed by vote of the Conference of Ministers in Berry street, and those clergymen who wish to obtain any number for distribution are desired to send to the Office of the Christian Register. July 1.

TAYLOR'S HINTS TO FEMALES.

JUST Published, and for sale by James Loring, No. 132, Washington street, price 63 cents. in a morocco back. "Practical Hints to Young Females, on the Duties of a Wife, a Mother, and a mistress of a Family. By Jane Taylor. Third Edition."

ALSO.—The New Flute Instructer. The Violin Instructer. 3t july 1

TAYLOR'S MATERNAL SOLICITUDE.

JUST Published, and for sale by James Loring No. 132, Washington street, price 63 cents, in a morocco back, "Maternal Solicitude for a Daughter's Best Interests. By Jane Taylor."

ALSO.—The Reciprocal Duties of Parents and Children. By Jane Taylor.

Blair's Catechism of Common Things in Use necessary to be known at an early age.

Hints for the Improvement of Early Education and Nursery Discipline. 3t july 1

UNITARIAN MISCELLANY.

COMPLETE SETS of the Unitarian Miscellany in boards, or leather, for sale at 81 Washington street. Also odd numbers supplied. 3t july 1.

CHRISTIAN DISCIPLE.

ODD NUMBERS of the Christian Disciple, new series, bought and sold, at 81 Washington street. 3t july 1

CHRISTIAN EXAMINER.

JUST Published by David Reed, 81 Washington street, *The CHRISTIAN EXAMINER and Theological Review*, for May and June.

Miscellany.—The Christian Spectator on Missions. *Collections.*—More's Royal Rule for Readers. Milton on Heresy and Implicit Faith. No Virtue without Trial. Liberty of the Press.

Poetry. The Sermon on the Mount. The Dying Father to his Daughter.

Review.—ART. IV.—A Collection of Essays and Tracts in Theology, from Various Authors, with Biographical and Critical Notices ART. V.—The Sixth Report of the Committee of the Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders. First Annual Report of the Managers of the Society for the Reformation of Juvenile Delinquents, in the City of New York. ART. VI.—A Sermon preached at the Dedication of the Church in Hanover Street, Boston.

Notices of Recent Publications. Lexicon of the New Testament. Dewey's Election Sermon. Worcester's History and Atlas. Edwards' Sermon on the Way to be Saved. Unitarianism the Way of the Lord. Scripture Doctrine concerning the Messiah.

Intelligence. American Bible Society. Massachusetts Bible Society. Evangelical Missionary Society. Society for the Suppression of Intemperance. Ministerial Conference. American Unitarian Association. Unitarian Christianity in India. Obituary.

NORTH AMERICAN REVIEW.

THIS Day published, by Frederick T. Gray, at No. 74, Washington street, up stairs.

CONTENTS, No. 52.

ART. I.—Dane's Digest of American Law.

A General Abridgment and Digest of American Law, with occasional Notes and Comments. By Nathan Dane, LL. D.

II.—Worcester's Elements of History.

Elements of History, Ancient and Modern; with Historical Charts. By J. E. Worcester.

III.—Popular Education.

Practical Observations upon the Education of the People. By Henry Brougham, Esq.

IV.—Harby's Discourse on the Jewish Synagogue.

1. The Constitution of the Reformed Society of Israelites, for promoting true Principles of Judaism, according to its Purity and Spirit. Founded in Charleston, South Carolina, sixteenth of January, 1825.

2. A Discourse delivered in Charleston, South Carolina, on the twenty-first of November, 1825, before the Reformed Society of Israelites, &c. By Isaac Harby, a member.

V.—Lexicography of the New Testament.

1. De vera Natura atque Indole Orationis Græcæ Novi Testamenti Commentatio, Auctore H. Planck.

2. Clavis Novi Testamenti Philologica, Auctore M. C. A. Wahl.

3. Grammatic des Neutestamentlichen Sprachidioms. Von G. B Winer.

4. Lexicon manuale Græco-Latinum in Libros Novi Testamenti, Auctore C. G. Bretschneider.

5. A Greek and English Lexicon of the New Testament, from the "Clavis Philologica" of C. A. Wahl. By Edward Robinson.

6. A Greek Grammar of the New Testament, translated from the Germon of G. B. Winer. By Moses Stuart and Edward Robinson.

VI. Lewis's Outlines of the English Language.

Analytical Outlines of the English Language, or a cursory examination of its materials and structure. By John Lewis.

VII.—Scottish Song.

The Songs of Scotland, Ancient and Modern; with an Introduction and Notes, Historical and Critical. By Allan Cunningham.

VIII.—Popkin's Dalzel's Collectanea Græca Majora.

Analekta Ellenika Meizona, sive Collectanea Græca Majora, cum Notis Philologicis, quas partim collegit, partim scripsit Andreas Dalzel. Editio Quarta Americana.

IX.—Cooper's Novels.

1. The Pioneers, or the Sources of the Susquehanna; a Descriptive Tale. By the Author of 'Precaution.'

2. The Last of the Mohicans; a Narrative of 1557. By the Author of 'The Pioneers.'

X.—Correspondence on the History of the Law.

Sampson's Discourse and Correspondence with various learned Jurists upon the History of the Law, with the addition of several Essays, Tracts, and Documents relating to the subject.

XI.—Critical Notices.

1. Verri's Roman Nights.

2.—1. De Kay's Address.

2. Boston Athenæum.

3. Public Works of the State of Georgia.

4. The Deformed Boy.

5. American Journal of Education.

6. Pickering's Reports.

7 Gould's Edition of Virgil.

Quarterly List of New Publications.

Subscription price paid at the office of the N. A. Review, for Nos. 2 & 7, Old Series. 3t July 1.

LEGACY FOR YOUNG LADIES.

MRS BARBAULD'S posthumous work entitled, "*A Legacy for Young Ladies*," edited by Miss Lucy Aikin, is just published at 81 Washington street, (up stairs.)

THE DEFORMED BOY.

JUST Printed for the Trustees of the Publishing Fund and for sale by Munroe & Francis, No. 128 Washington street, and at the office of the Christian Register, THE DEFORMED BOY, a new American story for Children. It is the first of a series of juvenile books which this society intend to publish, and discovers the talent and good feeling, which delight older readers in the larger works of its well known author. 3t june 17.

NEW TRACT

JUST Published by the American Unitarian Association and for sale at their depository. 81 Washington street, "On the Religious Phraseology of the New Testament and of the present Day." pp. 34, price 4 cents. 3t june 17.

BROOKS' PRAYERS.

A CHEAP edition from the Plymouth Press, will be for sale by Cummings, Hilliard, & Co. and at this office, in a few days. Price 37 1-2 cents. The edition has been carefully revised and enlarged. eptf. may 20.

Poetry.

A NEW-ENGLAND VILLAGE.

There stands the holy spire of prayer,
  Devoutly looking unto heaven,
Like moral telegraphs, to bear
  The upward thoughts of the forgiven.
And as the sun-gilt windows gleam
  In their unstained transparency,
Chaste thoughts come oe'r me, as I dream
  Of that soft hour, when, tenderly,
The grey haired pastor, crossed my brow
  With water from the font of snow.

Close at the foot of yon small hill,
  The district school house wins the view;
Where the young urchins 'gainst their will,
  In jabbering rows their tasks pursue.
And there 's the turf on which they play,
  And tan their open-collared necks;
And there 's the brook, where every day,
  Their paper barks meet sad shipwrecks
Of little hopes, that now endure
The future world in miniature.

These scenes are pleasant; but there 's one
  More precious to the heart, than all.
It is,—when on the ear the tune
  Of mellow bells, with gentle fall,
Proclaims the Sabbath morn is come.
  Then, every road and path 's alive
With young and old,—none stay at home,
  But clad in best attire all strive
To fill their places, lest they hear
  In private, from the minister.

And when from some wood-waving height,
  Upon the moss at leisure thrown;
I view the sylvan shade and light,
  And known the landscape is my own
Dear native land; when I behold
  The grassy lawn, the auburn wheat,
The mill, the mountains edged with gold,
  And hear the pastoral song and bleat;
Oh! how I bless with streaming eyes,
  That Heaven which gave the paradise.

N. Y. Statesman.

THOUGHTS IN A CROWD.

Long on the merry promenade
The ladies walk'd, the music play'd,
  And streamers fluttered gay;
While ocean watch'd the sun retire,
'Till every ripple, tipp'd with fire,
  Reflects his parting ray.

'T was there, amid the motley throng,
A musing stranger passed along,
  Unnoticed in the crowd;
And we by some strange arts have guess'd
The thoughts he doubtless had express'd
  If he had thought aloud.

"Amid this mass of joy and wo,
One heart," thought he, "alone I know,
  Its burden and its cares;
And yet, though strangers all to me,
The bond of Christian charity
  Unites my heart to theirs.

"Yes, and by sympathy I trace
The story told in many a face,
  Nor other record need;
They who have sinned and suffer'd know
The common tale of human wo,
  And how all hearts to read.

"On many a brow, with notice brief,
I learn the tale of hidden grief,
  Too ill concealed from view:
In many a sparkling eye I see
The hopes lit up that cheated me,
  When life with me was new.

"And does some passing face express
The lines of sordid selfishness—
  Of cold, contracted care?
Well, let me not disgusted turn,
But still, as in a glass, discern
  Some likeness even there.

"On that wan cheek sits pale disease,
And vainly courts the freshening breeze
  Its roses to restore;
Sufferer! permit a stranger's sigh,
Who fain would turn thy languid eye
  Where pain shall be no more.

"The stones that form this massy pier
Will brave the storms of many a year,
  And see an unborn race
Here flaunt, and sport, and pass along,
When I, and each of this gay throng,
  Have found our resting place.

"The thought is trite, but yet so true,
To serious minds 't is ever new,
  And mighty import bears;
And if a stranger might intrude
Grave thoughts on this gay multitude,
  Such musing should be theirs!

"Amid this throng sure some there be
Who tread a path no eye can see,
  The path that few have found;
And do *I* climb the heavenly hill,
(Let each inquire,) or slumber still
  Upon enchanted ground?

"Is the poor heart that flutters here
A contrite one—a heart sincere—
  Its hopes and joys on high;
Or is it tied and bound below
To this vain world of vice and wo,
  Pleased with its slavery?

"This is the question! Tell me not
What has been or may be thy lot,
  While life's brief lamp burns out!
'T were cruel trifling to inquire,
Or feel for that a warm desire
  While *this* remains a doubt.

"But now this roving eye would rest
On ocean's gently heaving breast,
  Its storms all hush'd to sleep;
Gladly my weary spirit flies
From human woes and vanities,
To Him who spread these radiant skies,
  And rules the mighty deep."

Thus inly musing as he went,
His way the pensive stranger bent
  Amid the heedless throng;
And let the reader undertake
To settle, if his thoughts would make
  A *sermon* or *a song*.

Miss J. Taylor.

A FAREWELL TO ELIAS HICKS.

Written on his Departure from Philadelphia in 1822.

Farewell to thee, priest of the Holy One.
  Farewell to thee, blessed of the Lord,
Thou hast preached of the meek and the lowly One,
  And taught in the power of his word.

There are those, who have sought to belie thee,
  And rob of its brightness, thy fame,
The true faith of a christian deny thee,
  And take from thee even the name.

But thousands have heard thee with gladness
  When risen for the gospel to plead—
Have felt that to doubt thee were madness,
  Have prov'd thee a christian indeed.

The doctrines which Jesus had taught us,
  Unaltered by reasoning art;
The gift of redemption he brought us,
  Is language that flows from thy heart.

We have listened with silent emotion,
  To the teaching of precepts divine,
Till inspired by the strain of Devotion
  Our spirits commingled with thine.

Thou hast pointed the pathway to glory,
  The path our Redeemer hath trod;
And gathering the youth and the hoary,
  Led all to the footstool of God.

Thy example to man as a brother
  May give us our duties to learn;
Thou hast taught us to love one another,
  And kindness for evil return.

Fare thee well! there are those that will greet thee
  With welcome where'er thy ways go;
And he who met Moses will meet thee,
  The gift of his grace to bestow.

NARRATIVE.

TEMPER; OR THE TWO OLD LADIES.

In a huge old-fashioned red brick house, with a great many tall narrow windows in front, and a high flight of stone steps up to the door, lived two old ladies, commonly called Mrs Abigail and Mrs Dorothy. They had lived there for many and many a year; they never altered the fashion of their dress, and were very exact and regular in all their habits and customs. Every day of the week they were driven out at the same hour, in their old-fashioned coach, by their old-fashioned coachman, and at the same hour they returned home; so that when the coach passed through the town, either going or returning, every body knew what was o'clock. They neither paid visits nor received company at their house; and the few servants they kept had lived with them so many years that none but the aged people of the place could remember the least alteration in the household.

The old ladies dressed exactly alike; and were nearly of the same age; their customs, also, were quite similar; so that to observe them at a distance, it might be supposed there was scarcely any difference between them; and yet there was a difference. Mrs Abigail was very rich, though nobody knew *how* rich; but not so Mrs Dorothy, although she was her own sister; for having in her youth in some way displeased the old gentleman, her father, he left all his fortune to his eldest daughter; so that Mrs Dorothy depended almost entirely upon the bounty—or rather upon the *justice* of her sister. But this was not the greatest difference between them; for Mrs Abigail was ill-natured; and Mrs Dorothy was good natured; and it is this kind of thing that makes the greatest real difference between persons, in the mind of all those with whom they have to do. The consequence of this, in the present instance, was, that all the old servants loved Mrs Dorothy better than their mistress; and waited upon her, not only with more affection, but with more respect. And as respect and affection are things which can neither be concealed where they are felt, nor successfully imitated where they are not, Mrs Abigail saw as plainly *how it was*, as if they had told her so in the most express terms. Now this aggravated her temper beyond any thing; she thought it so very strange, and hard, and ungrateful, that she, to whom they were indebted for all they had, who paid them such handsome wages, and made them such generous presents, should be in less esteem than her poor sister Dorothy, who had nothing of that sort in her power. No; but "such as she had she gave them;" and that happened to be of more sterling value than their mistress' silver and gold. At first Mrs Abigail so impatient under the grievance, that she turned away several faithful servants for no other real reason than this private one. But finding that the new comers regularly fell into the same fault, she was soon glad to recall her old domestics.

Mrs Abigail's temper did not soften as she grew older; she was vexed and tormented that she could not purchase with all her money that of which every human bosom feels the need; and every year increased both the cause and the effect of her disquietude. There was not a tradesman, nor a tenant, nor a neighbor, but would touch his hat with more cordiality to Mrs Dorothy than to Mrs Abigail; for nobody could help seeing the difference; it was even perceptible as they passed along in the old coach; for, while Mrs Abigail used always to sit back in an erect posture, looking neither to the right nor left, the round good-natured face of Mrs Dorothy might always be seen, sometimes smiling at the children, and sometimes nodding to the neighbors as she passed their doors.

Mrs Abigail used perpetually to complain of her wrongs and grievances to Mrs Dorothy, who always heard her very patiently; and said what she could to soften and console her. She very rarely ventured to hint at the reason or the remedy; for that irritated her beyond any thing; and always brought forth the whole list of her benefactions to witness that the fault was not in her.

After a long succession of years a circumstance occured in the family which made a greater alteration in aspect, than if the China images in the best parlor mantel-piece, had been transported to the sitting parlor mantel-piece; which would, however, have been considered a most memorable innovation. This was, Mrs Abigail's taking into her head to adopt a little orphan girl, a child scarcely five years of age, the daughter of a poor minister lately deceased.

Little Mary was a very pretty, artless, engaging child. Full of spirits, and unconscious of her misfortunes, she entered the great house without any adequate idea of its dignity, and felt herself quite at home the moment she found something to play with. At first the old ladies could not exactly say whether they were most amused or most *put out* by the noisy frolics of their new inmate. Mrs Abigail, at least, felt considerable uncertainty on the subject. But Mrs Dorothy soon found that it added materially to her happiness. For although she was *fidgetted* at the unwonted sight of doll's clothes strewed upon the carpet, and to see the covers to the crimson damask chair bottoms unceremoniously pulled up, and left in wrecks and wrinkles, and, above all, that the cat's back was sometimes stroked the wrong way,—yet, the innocent smiles, the playful gambols, and engaging prattle of the child went to her heart, and awoke sensations of delight and tenderness, which must needs languish, even in benevolent minds, when it is long since they were called into exercise. So much were the good ladies sometimes amused, that the wind might shift from south-east to north-west without its being noted by either of them; a thing unprecedented heretofore. And often Mrs Abigail herself, was so much diverted by her little protegee that she has been observed not to gape more than seven times during a whole afternoon.

But notwithstanding all this, things did not go on quite so smoothly as may be imagined. Mrs Abigail's grand object in adopting the little girl was, that she might train up somebody to love her; and having heard that you may teach a child any thing, she thought by taking one so young she should be sure to succeed in her design. Accordingly, she resolved to instil it into her youthful mind, as her highest duty, to love her benefactress; and she did not fail by reiterated instructions to give the child to understand, that for every thing she eat and wore and played with, she was indebted to her alone. Now it was a little strange, that after sixty years' experience, this good lady did not know any better way of securing her object, than that she should imagine that so *very* small a sacrifice as that of giving out a little money from an ample store, would alone procure so invaluable a blessing as that of the affections of a fellow creature.

Children are excellent physiognomists; and little Mary soon learnt to whom to apply for any assistance or sympathy in her play; and she never failed, when she was tired or sleepy, to run and lay her head on Mrs Dorothy's lap. It happened not unfrequently, that she was very noisy in her mirth; so much so, that to use her own expression, "it absolutely went through and through Mrs Abigail's head;" and even Mrs Dorothy's did not escape with impunity. Now, on these and similar occasions, when her patience was quite exhausted, (which generally happened pretty early,) Mrs Abigail would begin to scold; but in spite of this, and of Mrs Dorothy's repeated admonitions of "softly! softly! my little dear," the little dear would continue romping about, till she got such a trimming from Mrs Abigail, as made her cry sadly, and wish that her own mamma would come again. When the storm was over, the old lady often relented; and trotting to her china closet, she would take a sweet queen cake or macaroon, (articles on which she placed her chief dependence in the management of the child,) and hold it out to her with a beneficent smile, which seemed to say, "Sure you *must* love me now." On one of these occasions, as soon as Mary had devoured the bribe, she called her, saying,—"Come hither, my dear, come to me, and tell me now, don't you love me?" retaining a lively remembrance of her recent scolding, the child hesitated; and on the question being repeated, she answered, "No."

"Then you are the most ungrateful little creature that ever was," exclaimed the old lady, "and you may take that for your pains;" so saying, she gave her a smart box on the ear. Mary ran off roaring, and hid her face in Mrs Dorothy's lap. Mrs Dorothy knowing that would not *do*, raised her up, saying,—

"O, now you are a very naughty little Miss! what, not love poor Mrs Abigail, that gives you so many pretty things, and such nice cakes! O fie! I am quite ashamed of you! Sure you love her, don't you?"

"I love *you*," said the child, because you don't beat me."

"Well, to be sure," exclaimed Mrs Abigail, "there is nothing but ingratitude in this world! nothing else; old and young all alike. Such a little creature as that too, who could have thought it!"

Thus little Mary had her troubles, like other people, in the midst of her apparent prosperity. However, she had a never failing friend and solace in Mrs Dorothy; and when they were alone, she would often throw her little arms round her neck, and kiss her repeatedly, saying,—

"I do love you; I do love you very much, Mrs *Doroty*." In return Mrs Dorothy used to kiss her fondly, and to say,

"And I love you my darling! my jewel! my pretty one!" never failing to add, "but you know you must love poor Mrs Abigail too; because she is so good to you, and gives you such nice things." At which little Mary used to slide off her lap, and run away to play.

One day Mrs Abigail was taken very ill, and could not leave her bed; and kind hearted Mrs Dorothy came down to breakfast with the tears in her eyes.

"What are you crying for?" says little Mary.

"Because, my dear, Poor Mrs Abigail is very ill, and cannot come down stairs."

"Why then, you know we shall have nobody to scold us all day; so why do you cry for *that?*" said little Mary.

In the spring little Mary was attacked with the measles, and had them very severely.—Notwithstanding her ill-nature, Mrs Abigail was really fond of the child; she attended her in her illness with much solicitude; took her on her lap, rocked her to and fro; once when she was very restless she spoke to her in soothing tones; and when little Mary, in taking some barley water, spilt a little of it over her silk gown, and began to cry from the apprehension of being punished for it, Mrs Abigail said, "Never mind, love, I'll not be angry with you *now*." Upon which little Mary raised her head, looked up in her face for a moment with surprise, and then said, "I love *you, now*, Mrs Abigail."

Mrs Abigail looked surprised in her turn; she pressed the child to her bosom with unwonted fondness; the tears came in her eyes; for those few words, uttered by a little child, gave her more real pleasure than any thing that had happened to her for many a day.—Being alone, she fell into a deep reverie; but the thoughts of a person unaccustomed to reflection, are too indistinct and crude for repetition. However, the sense and the substance of her meditation was something like this;—

"What! will one kind word, one act of forbearance and good nature, do more than all the favors I have bestowed? O, if I had considered this in early life,—if I had but seen that it is not money but kindness, not gifts, but good nature that purchases affection, how differently would my life have passed!—Ah sister Dorothy! Sister Dorothy! I have had all the money, but you have had all the happiness!"

Miss J. Taylor.

DEVOTIONAL.

PIETY TO GOD.

It is of the first importance in a religious character, to have a regard to the Supreme Being in all actions and undertakings. Yet, even among those who appear to possess a good moral character, it is to be feared that some are destitute of a pious disposition. It is very possible for morality to have no purer spring than self-interest, and no higher aim than the praise of men. Such morality we may speak well of as members of society, for it may contribute largely to our security and well being in the social state. But we cannot encourage men to place much dependence upon it as christians, because it does not partake at all of the christian spirit. Piety to God is the distinction and the glory of the christian's character. Divest him of this affection of the soul, and you may still call him a moral man, you may still call him a good man, but you cannot call him a christian. In whatever degree he is deficient in this virtue, he so far falls short of true and proper christianity. He has not yet attained to the perfection of that character which he possesses.

It is no less *strange* than it is lamentable, that so many should be wanting in piety to God. There is no virtue which possesses so many allurements as this. There is no virtue in favor of which we can present so many powerful, engaging and popular considerations Every thing within us and without us invites to the cultivation and exercise of this heavenly temper. Every object that meets our eyes points upwards to the One Supreme as its Creator and Supporter; and shall not our thoughts be raised in contemplation to the Deity? All our noble and generous feelings spontaneously impel us to go out among the works of God; to talk of him and to praise him; and shall we disobey this divine intimation of our duty? Forbid it conscience, reason, heaven.

Piety has its foundation in human nature. It approves itself to all our best feelings, it recommends itself to us by its own intrinsic loveliness. Nothing can be more natural, nothing more beautiful, than a rational piety to God. We are so formed by our Creator as to adore what is great, admire what is excellent, and love what is good. And wherein does piety to God consist but in adoring, and admiring, and loving a Being who possesses all these qualities in perfection? A Being, who far surpasses all other beings in majesty and benignity? "For who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto our God?" Ought we not then to cherish and exhibit towards the Deity those feelings and affections, which his true character is adapted to call forth? This is piety; and surely there is nothing in it that is repulsive to nature; nothing that is visionary or extravagant. Indeed not to possess it would be in the highest degree unnatural; and offensive to the very first principles on which we act. We love our friends; ought we not then to love our greatest Friend? We repay with gratitude our benefactors; ought we not to do this to our greatest Benefactor? "We have had fathers in the flesh, and we have done them reverence?" ought we not to pay this same reverence to our heavenly Father, and the Father of all? In short, piety to God is so natural and reasonable, that it cannot but live in the mind of every one whose heart is right. And wherever we do not find it existing, we may conclude that the affections of that man are perverted, or his moral sensibility lost.

Many of the purest pleasures and satisfactions of which the human mind is capable, flow, too, from piety to God; pleasures and satisfactions which we can derive from no other source. Indeed the cherishing of every good feeling is delightful; but the cherishing of a pious feeling is peculiarly so. Reader! hast thou never felt, in all the experience of thy past life, how pleasant a thing it is to return the kindness of a benefactor with gratitude? to pay back the protection and tenderness of a parent with filial love, and reverence, and duty? Know then that if you will endeavor to make the same return to God for all the benefits, which you are continually receiving from him; if you will cultivate and exercise towards your heavenly Father those filial sentiments that belong to, and become the affectionate child, the delights you will experience in fulfilling *these* duties, will be as much superior to that we have just alluded to, as the obligation to do them is greater, and the object of them more worthy. If to discharge our duty to man will give us complacency, how much more will the discharge of our duty to God give us the same complacency; but in a much more exalted degree?

This is the rejoicing which a man of piety has *in himself. He also rejoices in the relation which he is conscious of sustaining to the Deity.* Being in the habit of holding daily intercourse and communion with God, he comes at length to consider him as his companion and friend. Regarding him in this light he has a confidence in him, to which a man destitute of piety must forever be a stranger. He feels that he has an interest in God, and he knows also that God has an interest in him. In all the vicissitudes of life, then, there is one Being on whom he can depend; one staff on which he can lean; one rock on which he can safely build,—the Rock of Ages. His piety never forsakes him, and it every where gives him peace. It pours over life a new lustre and lends it new attractions. In prosperity it is present to enhance and multiply our enjoyments, and in adversity it comes in to break the blow of misfortune, or bind up the wounds of the broken hearted; our guide in life; our support in death; our hope and triumph forever.

To those, who have thought much on our moral weakness and exposure in the present world, it is hardly necessary to insist on the importance of piety considered as the support and the guardian of all our other virtues. We cannot hope to make any high attainments in the christian life, unless we make this the powerful and animating principle of our conduct. The thoughts of God will overawe and regulate the soul. If we will habituate ourselves to realize God's omnipresence, the impression that he is always about us will sanctify all our labors and hallow all our enjoyments. The idea that he is ever with us; our Father and Friend,—"of purer eyes than to behold iniquity," will banish from our minds every low, and degrading, and unworthy sentiment, and fire us with the noble ambition to become holy, even as he is holy, and perfect, even as he is perfect.

Piety then, is one of the most rational, and important, and becoming disposition we are capable of acquiring. We must add in conclusion, that it is absolutely indispensable, in order to secure to ourselves the favor of heaven. Again we feel ourselves called upon to assure our readers that their moral conduct may appear to men unexceptionable; and yet they may be destitute of that vital spirit, without which they can have no claim to the felicity christianity promises to the obedient. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first* and *great* commandment." And he who begins by breaking *this*, though he may pay a *seeming* respect to the rest, proves himself destitute of the very first principles of true holiness. He should remember that God judges not by the outward appearance of our conduct, but by the motives that influence us in it. And there is a morality which has no better motive than most of our sins; a belief of its present expediency; a morality that does not look for its laws and encouragements, above, or beyond the present world; "which is of the earth, earthy." We find no promises in the gospel to those who are contented with this sort of morality; and we are persuaded that it will not stand the test of the christian's trial.

Christian Disciple.

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